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The Basis of Morality.

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No thoughtful reader of recent journalistic literature can have failed to notice the growing insistence on the need of religious education in the interest of sound morals. The fact that of late so many of our criminals are youths, boys (and even girls) still in their teens, is forcing home the conviction that an education without religion does not offer a sound and stable basis of morality, that ethical theory alone will not insure upright living nor offer a firm foundation for family or state. In the early days of our Republic, Benjamin Franklin cautioned Thomas Paine against publishing a book tending to disprove the existence of God, since without a belief in God morals lacked foundation. In his *Autobiography* Franklin says: "I soon became a thorough Deist. My arguments perverted some others, particularly Collins and Ralph; but each of these having wronged me greatly without the least compunction and recalling Keith's conduct towards me (who was another freethinker) and my own towards Vernon and Miss Read, which at times gave me great trouble, I began to suspect that this doctrine, though it might be true, was not useful." George Washington, in his "Farewell Address," also felt constrained to lift up his voice against the rising irreligion. He said: "And let us with caution indulge the supposition that morality can be maintained apart from religion."

While hushed for a number of years, these sentiments have in recent years received increasingly emphatic expression. President Coolidge has again and again stated his conviction that the hope of the country is in religion. Speaking to the International Convention of the Y. M. C. A., Secretary of Commerce Herbert Hoover declared the indispensable requirement of our time to be "a measure of spiritual reenforcement," which can be "supplied only from the fountainhead of character — true religion, widely embraced, with its ethical values supported." Under the caption "Robbing the Child in

the Name of God" the *Literary Digest* of January 6, 1926, reported an address of Prof. Luther A. Weigle, of Yale, condemning Protestants, Catholics, and Jews for stripping the public schools of all religious instruction. In this practical exclusion of religion from our public schools, Professor Weigle sees great danger. The situation will, in time, he believes, imperil the future of religion in this country and, with religion, the future of the nation itself.

It goes without saying that spokesmen for the religious training of the American youth have in mind primarily some form of religion which claims to be Christian, *i. e.,* which recognizes Jesus at least as the greatest of all teachers and the Apostle of the loftiest code of morals. Religions of this type, however, fall into two classes, which at present confront each other in outspoken hostility — Fundamentalism and Modernism. If morality in America is to rest on religion, it will rest on some form of Protestant or Catholic Fundamentalism or on some form of Modernism. Do these forms of religion offer equally sound bases for morality? That, in its broadest aspects, is the question with which we are concerned in this essay.

In considering this question, we must not overlook the human factor in the problem. It is the nature of human beings to act from definite, though not always definitely conscious, motives. Not color, size, and physiognomy, but the varying motives and impulses that prompt, inhibit, guide, and direct action characterize human beings essentially. Kant indeed spoke of an absolute, unconditional, and unqualified claim to obedience of the Moral Law, which he called the categorical imperative. To be sure, a categorical imperative attaches to the Moral Law, and a divine curse besides; but neither the one nor the other has ever produced satisfactory results. Instead of stimulating obedience, a categorical imperative and a curse incite rebellion. Has a long code of laws ever produced a law-abiding people? Human beings do not act just to be a-doing but to attain goals and aims which they have set for themselves. To stand well with the people one loves, to realize ambition, to gratify hate, to satisfy desire — these are motives prompting to untiring activity; ease and comfort, fear of unpleasant consequences, on the other hand, inhibit activity. Every new situation confronting a man calls forth a new reaction, which is guided, directed, and controlled by some inner motive. While apparently legion in number, these motives can be summed up under two heads: motives of annoyance and motives of satis-

faction. That which satisfies him man does; that which pains him he avoids.

Religion will, accordingly, offer a secure basis for morality in so far as its teachings connect satisfaction with a moral life and annoyance with an immoral life. In appraising the bases of morality offered by Modernism and Fundamentalism, we must answer the question, What satisfaction with, and what annoyance to, moral or immoral living do these types of religion hold out?

It is the especial pride and boast of Modernists that they have shifted the emphasis of religion from the abstract to the concrete, from theory to practise. Modernism, they claim, stresses deeds; Fundamentalism, creeds. "Up to the very recent past," says one of their number,[1] "no one has questioned that the all-important thing in religion is the creed." Certainly a proud claim. Will an analysis of Modernist teachings bear it out?

To give even a fairly complete roster of the teachings of Modernism is no easy matter. They vary from one adherent to another, as there are all shades and degrees of Modernists. Around certain cardinal and essential points, however, all Modernists rally. Chief of these tenets is the refusal to accept the Bible or any other book as a definite, final, and conclusive revelation of God. The revelation of God's will, Modernists hold, is progressive and is to be found scattered in all the literatures of the various races, being made constantly more and more complete. Dean Inge, *e. g.*, believes "that in science has come the chief revelation of the will and purposes of God that has been made to our generation." [2] The god of Modernists is, furthermore, not the God of the Bible, who "hath done whatsoever He hath pleased," but a Supreme Being bound to observe the laws of nature and hence incapable of performing miracles. Neither has he Jehovah's sense of justice, which demands the punishment of the sinner. The existence of a hell and the reality of a personal devil are likewise denied. The danger of eternal punishment being removed, there is no need of a Savior. Jesus is therefore not represented as the Son of God in any distinctive sense. He is not virgin-born, but the natural son of Joseph and Mary, a great teacher, who proclaimed the loftiest and the noblest system of ethics and set a shining example for men to

1) Rev. John W. Herring, Secretary of the Federal Council of Churches' Committee on Good Will between Jews and Christians. *Literary Digest*, January 9, 1926, in "A Jewish-Christian Task."

2) *Yale Review*, January, 1926, p. 235.

follow. In harmony with such concepts, religion, to the Modernist, is not a body of doctrine by which he learns how to become acceptable to God, but simply, in the words attributed to Prof. A. E. Haydon, of Chicago University, "the cooperative quest of the good."

One thing appears at a glance — the awful doom of falling into the hands of an outraged God, which Fundamentalism holds before the sinner, — enough to make the stoutest quail, — under Modernistic teaching ceases to exercise its restraining influence. The only annoyance which Modernism attaches to immorality is limited to this life. Far be it from us to maintain that wrong-doing goes unpunished in this world. Nothing can be established more readily by many concrete instances than the fact that sin finds the sinner out here on earth. Still the fact remains that, as far as men can judge, many sins remain unpunished in this world, or, at least, never bring to the wrong-doer adequate punishment. To limit the annoyance incident upon immoral living to this life, therefore, means to remove also the sense of the inevitableness of annoyance and, since often years elapse between the commission of a crime and its punishment, the immediateness of the annoyance as well.

To rely on problematic and distant annoyance as a deterrent from desired action is unpsychological. Human beings react to motives whose results are immediate and certain. When probable and distant annoyance is balanced against immediate satisfaction, man will decide in favor of the latter. Says the wise Solomon: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8, 11. Certainly the annoyance incident upon immoral living is materially weakened under Modernistic teaching.

How does satisfaction arising from moral living fare? In answering the question, it is necessary to recall that to the Modernist, religion is no longer a code of teaching which informs a man how he may become acceptable to God and inherit heaven and its bliss, but merely "the cooperative quest of the good." Of course, under such a view the satisfaction arising from the knowledge that God accepts a man as His child, whom He finally receives into companionship with Himself, disappears; future reward no longer offers any great impetus to morality. To lead a moral life in the hope of gaining the good will of God presupposes a definite revelation of God's will and character, which Modernism denies. But the situation is still worse. By denying any definite

and concrete revelation of God's will, Modernism removes from morality its divine sanction. Right and wrong then become matters of convenience and custom, shifting and changing from time to time.

But, rejoins the Modernist, there still remain the satisfaction and annoyance growing out of self-approval and self-condemnation, which are immediate and inevitable. When a man does what he knows to be right, conscience satisfies him with its approval; when he does what he knows to be wrong, conscience annoys him with censure. The rejoinder is specious. It reckons without the host. It overlooks an important trait of men, presupposing that men are guided by reason in deciding for or against any action. As a matter of fact, the fall of Adam corrupted the entire nature of man so that also his mental faculties no longer function in their pristine vigor and clarity. Though created a rational creature, man no longer acts as reason dictates, but as passion prompts. Shakespeare, with his deep insight into human nature, makes Macbeth, who is contemplating the murder of Duncan, say: —

> But in these cases [*i. e.*, murder]
> We still have judgment here; that we but teach
> Bloody instructions, which, being taught, return
> To plague th' inventor.

Accordingly, Macbeth's real reason for resolving to abstain from the crime is the fear of retribution. But this reason he dares not avow. It is a species of cowardice, and cowardice no man admits to himself. Macbeth therefore goes on and invents other reasons: —

> He's here in double trust:
> First as I am his kinsman and his subject,
> Strong both against the deed; then as his host,
> Who should against his murderer shut the door,
> Not bear the knife himself.

All of these are, of course, perfectly good reasons for not slaying Duncan, but the interesting thing is that Macbeth enumerates them to find a reason for a line of conduct determined upon from an entirely different reason. In his *Autobiography,* Benjamin Franklin, with remarkable frankness, recounts an example of such rationalization in which he indulged to rid himself of inconvenient principles. At the time he believed it wrong to eat anything that had life, considering the catching of fish as a kind of unprovoked murder. "All this," he says, "seemed very reasonable. But I had been formerly a great lover of fish, and when it came out of the frying-pan, it smelled admirably well. I balanced some time

between principle and inclination, till, recollecting that when the fish were opened, I saw smaller fish taken out of their stomachs, then, thought I, 'If you eat one another, I don't see why we may not eat you'; so I dined upon cod very heartily and have since continued to eat as other people. . . . So convenient a thing it is to be a *reasonable creature,* since it enables one to make or find a *reason* for everything one has a mind to do." Psychologists also tell us that much of what we ordinarily call reasoning is nothing but rationalization of previously determined action. After examining a great number of subjects with a view of determining the reasons that led them to choose their occupations, Dr. Ernest Jones concludes: "External inducements and opportunities, . . . important as they may seem to the casual observer, are often but the pretext for the expression of some submerged primary craving." [3] Thus the very apostles of Modernism rise to bear witness to this truth of the Scriptures: "The heart is deceitful above all things and desperately wicked, who can know it?" [4] What basis for morality can self-censure and self-approval offer when the heart of man cannot be trusted to pass rationally and dispassionately on questions of right and wrong?

In short, under Modernism, morality rests neither upon divine sanction nor upon the hope of satisfaction arising from communion with God nor upon the fear of annoyance from divine retribution for wickedness, nor even upon rational thought, but upon human convenience and custom, aye, upon human passion and prejudice. Its claim to offer a true basis for morality in self-approbation and self-censure is unscriptural and unpsychological. Its boast of stressing moral living falls to the ground.

Modernism failing, what basis does Fundamentalism offer for morality? Before analyzing the proposition, we must point out that Fundamentalist religions fall into two classes: religions in which man's acceptability to God depends at least in part on his own merits and the genuine Christian religion, which teaches that we become acceptable to God by grace, through faith, for Christ's sake. We are constrained to make this division because many Fundamentalists who teach the atonement of Jesus, teach also that man must eke out Christ's atonement with some work or at least with a favorable attitude toward grace, thus making salvation depend, in the last analysis, at least in part, upon man himself. Now, the

3) Quoted in Nunn, *Education: Data and First Principles,* p. 54.
4) Jer. 17, 9.

Epistle to the Galatians makes it perfectly clear that not the degree to which a man depends on his own works, but the mere fact that he does depend on them for his salvation, distinguishes between a religion of grace and a religion of merit. When the Galatians, under the influence of Judaizing teachers, were in danger of believing that the atonement of Christ had to be supplemented by the observing of circumcision, thus adding to Christ's merit only a bit of ritual, Paul wrote: "If ye be circumcised, Christ shall profit you nothing. For I testify to every man that is circumcised that he is a debtor to the whole Law. Christ is become of no effect unto you, whosoever of you are justified by the Law; you are fallen from grace. . . . A little leaven leaveneth the whole lump." Gal. 5, 1 sqq.

The question before us, therefore, is in reality twofold: What basis for morality can be found in a Fundamentalist religion of grace? and, What basis for morality can be found in a Fundamentalist religion of merit?

Self-evidently, any religion which teaches that the salvation of man depends even in the least degree on his own merit, effort, or proper attitude to grace provides, in the hope of blissful satisfaction which it holds out as well as in the doom with which it threatens the rebellious, powerful motives for moral living. But a morality born of the fear of retribution is no true morality. To be truly moral, virtuous actions must be genuine self-expression. Kindness toward one's neighbor is moral only when one feels kindly disposed toward him and not when it springs from a fear of the censure of the community. To act morally from the fear of consequences is essentially dishonest; it is of a cloth with the conduct of Uriah Heep, who put on a show of humility in order the more surely to humiliate his employer and exalt himself. The outwardly moral conduct engendered by fear covers inward antagonism, rebellion, and hate. "The Law worketh wrath." Morality engendered by fear is a whited sepulcher filled with dead men's bones. Hence the fear of punishment, of annoyance, which a religion of merit can instil offers no basis for morality. In the words of Herbert Spencer: "There is no alchemy for producing golden conduct out of leaden instincts."

There remains as a possible basis for morality under a religion of merit the hope of obtaining blissful satisfaction in the communion with God in heaven as a reward for moral conduct. However, when a man leads an upright life to get a reward, he is not

moral, but mercenary. Furthermore, to be moral for the purpose of obtaining a reward is not the honest expression of one's innermost feelings and desires. On examination it resolves itself into a species of hypocrisy, the obverse of the morality of fear.

We readily concede that the hope of obtaining satisfaction has some force in prompting to good works. The fear of damnation and the hope of reconciling God prompted the monk Luther to keep a most careful watch over his thoughts and actions. But the hope of obtaining satisfaction as a result of moral living offers no sound and stable basis for morality. In the first place, the satisfaction is remote. In the second place, — and this is much more serious, — the achievement of satisfaction by moral living or by keeping God's Law is beyond human reach. After many earnest trials, Luther declared that if salvation depended only on one entirely perfect repetition of the Lord's Prayer, it would be utterly out of man's reach. No matter how small the gap to be bridged by man's merit, any person who honestly examines himself will find that he did not span it. Like St. Paul, he must confess that he does those things which he does not allow.[5] Try as he will, he cannot achieve even the least jot or tittle of a righteousness which avails before God. Even after words and actions are fairly well under control, evil thoughts come and go, so that when a man casts up accounts honestly, he finds himself falling deeper and deeper into guilt and damnation. And once that realization forces itself home, there remains for him nothing but to despair, so that he is finally bound to conclude: "All efforts to reconcile God with myself being of no avail, common sense says, Let me eat, drink, and be merry, for to-morrow I die." That resolution, however, sweeps from under his feet the last vestige of a foundation for morality. It is vain, therefore, to look to a religion of merit for a firm and stable basis of morality.

What, then, about a religion of grace?

It is a well-known fact that Catholic writers have consistently maintained that Luther's doctrine of justification by faith alone, without the addition of any human merit, is a most dangerous doctrine, which necessarily puts on end to all upright living.[6] What are the facts? According to the Christian religion of free grace, as revealed in the Bible, God's love moved Him to send His Son Jesus Christ into the world to redeem men who lay in the

5) Rom. 7, 15.

6) See Dau, *Luther Examined and Reexamined*, p. 111 f.

bondage of sin and who by their sins had merited temporal and eternal punishment. Because of this suffering of Christ the heavenly Father forgives to all believers in Christ all their sins. "Christ," says grace, "died for the ungodly." [7] "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God!" [8] "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." [9] "In Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." [10] After thus setting forth the wonders of God's love, the religion of grace exhorts: "Be ye therefore reconciled to God!" "Let us love Him who first loved us!" [11] Instead of urging men to do good works in order to establish friendly relations with God and so obtain eternal salvation, the religion of grace announces good will toward men in Christ, who broke down the middle wall of partition and prepared for us once more free access to God the Father, secured for us the favor of God, and made us (who were aliens from the commonwealth of Israel and strangers to the covenants of promise, who had no hope and were without God in the world) to be nigh to God and brought to us the adoption of sons.[12] In short, instead of urging us to do good works in order to make overtures of reconciliation to God, grace proclaims that all this has been accomplished by Christ and that God is now making overtures for friendly relations with us.

Once these wonderful truths penetrate the heart of man, they awaken boundless gratitude. If God has not spared His only-begotten Son, how, then, can the believer withhold anything from God? "We love Him," says St. John, "because He first loved us." [13] Thus gratitude motivates the keeping of the first table of the Law. But to love God truly implies that a man love also his fellow-men. "If God so loved us, we ought also to love one another." "If a man say, I love God, and hateth his neighbor, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" [14] That man will love his enemies, bless those that curse him, thereby approving himself a child of his Father in heaven.[15] Thus gratitude motivates also the keeping of the second table of the Law. The Christian religion of the grace of God in Christ blends the love of God and the love of man.

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7) Rom. 5, 6.
8) 1 John 3, 1.
9) 2 Cor. 5, 19.
10) Eph. 1, 7.
11) 2 Cor. 5, 19; 1 John 4, 19.
12) Eph. 1, 12. 13; Gal. 4, 5.
13) 1 John 4, 19.
14) 1 John 4, 11. 20.
15) Matt. 5, 44. 45.

And the gratitude which the love of God engenders in the hearts of believers offers a stable basis of morality. It strengthens the motives of satisfaction and annoyance governing human action. The satisfaction which a Christian derives from doing good works is instant and immediate. It does not depend on eternity. Giving a gift to one beloved is a reward in itself. Living by the Law of God, doing the will of his Father in heaven, gives to the Christian his sweetest pleasure. By living a moral life, by doing all manner of good works, and never wearying of well-doing, the Christian gives his gratitude an outlet. His moral life is but the expression of his gratitude. Knowing full well that God has freely given him eternal life in Christ Jesus, the Christian does not do good works in order to have them rewarded in heaven. No deferred satisfaction prompts him to righteous living. Even if his good works would be entirely forgotten in eternity, he would still be constrained to lead a God-fearing life, since that life is the natural expression of his gratitude and of his regenerate heart. "Oh, this faith," says Luther, "is a lively, active, busy, mighty thing! It is impossible for this faith to be active without ceasing. Faith does not ask whether good works are to be done, but before the question has been asked, it has accomplished good works; yes, it is always engaged in doing good works." [16])

Equally immediate is also the annoyance which in a Christian accompanies wrong-doing. To be sure, the annoyance a Christian fears is not eternal damnation. That penalty Christ has paid for him; those consequences of his sins are daily and richly forgiven by his gracious God. Still, a Chrisian feels direct and bitter annoyance whenever he deviates from the path of righteousness, since his conduct is at odds with the leading motive of his life. Finding himself doing those things which he does not allow, he exclaims: "O wretched man that I am! Who shall deliver me from the body of this death?" [17]) When a Christian sins, he experiences bitter contrition and sorrow because he must again confess that he has repaid with evil the Savior who died that he might live.

It is therefore evident that grace alone perfectly furnishes the man of God unto all good works. Only that morality which rests on the grace of God revealed in Christ Jesus has a sound and

16) Translation by Dr. Dau in *Luther Examined and Reexamined*, p. 118.

17) Rom. 7, 24.

stable basis. Just this doctrine, which the world despises, which it considers base and quixotic, is precious. The stone which ethical builders reject is the corner-stone of morality. To insure a stable basis for morality, it is not sufficient that schools teach the great principles of religion and morals upon which all sects and denominations agree, as is so frequently advocated to-day, but the old Gospel of which Paul was not ashamed, the Gospel of Christ Crucified, a stumbling-block to the Jews and foolishness to the Greeks, but unto them which are called, both Jews and Greeks, the power of God and the wisdom of God.[18] If men sincerely seek the kingdom of God, "these things," which include moral living, will be added to them. Godliness will always possess the promise of the life that now is and of that which is to come.

A Study on the Hebrew Name for Eve.

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Gen. 3, 20 we read the statement: "And Adam called his wife's name Eve because she was the mother of all living." The name Eve written in Hebrew is חַוָּה. Now, this particular form has been a source of discussion among theologians, scholars of Oriental languages, and higher critics generally as to its etymology, derivation, and signification. A brief survey of the various theories and hypotheses regarding the etymology of this appellation may not only be indicative of the tenor of thought and the trend of speculative philosophy in "modern theology" and in literary and higher criticism, but it will also serve to give the reader a brief survey of some of the literature in which some such critical arguments and hypotheses are embodied. Three views concerning the derivation and import of the point at issue appear dominant. Some exegetes take this term to mean simply "life," others consider it an adjective form signifying "quickening," "maintaining or sustaining life," while a third school of thought connects the root-letters of the stem חוה with a word appearing in other Semitic languages with identical or similar consonants and denoting "serpent."

One of the foremost proponents of the first view is Franz Delitzsch, who, in his *Kommentar ueber die Genesis* (1872), regards חַוָּה equivalent to חַיָּה = life. The word is not, according to Delitzsch, to mean one who maintains or propagates life. The name Eve, he says, in contrast to אִשָּׁה, is a proper name, which as

18) 1 Cor. 1, 23.

a *mnemosynon gratiae Dei promissae* (as Melanchthon calls it) signifies the peculiar meaning or bearing of this first woman upon human history. Therefore the name is explained: because she has become the mother of all living, *i. e.,* of all the individuals through whom the human race continues to live. Midst the death of individuals, life, through all these generations ever springing up anew, has proceeded from her and has thus become the fulfilment of the name Eve, *viz.,* that she was to be the mother of all living. — So also August Dillmann, in *Die Genesis* (1882), remarks that חוה is a form antiquated in Hebrew, but preserved in Phenician for Hebrew חַיָּה, life. Eve was called "life" because the life of the kind (*Gattung*) was founded in her or because she has become the mother of all living (כָּל־חָי; cf. Ps. 143, 2). It is self-evident that the far-reaching term "all life" is to be restricted to the human family.

In our King James Bible we find the marginal reference to Eve: *"Chawwa, i. e.,* Living." The Septuagint translates Eve in this passage with *ζωή* and G. J. Spurrell, *Notes on the Hebrew Text of the Book of Genesis,* ventures the supposition that the Septuagint here employs *ζωή* intentionally, being occasioned by the explanatory addition: *ὅτι αὕτη μήτηρ πάντων τῶν ζώντων.* Gen. 4, 1 the Septuagint transliterates this name *Εὕα.*

In his book *Kinship and Marriage in Early Arabia* (1885) W. Robertson Smith says, p. 177: "In virtue of the permutability of ו and י *hawwa* is simply a phonetic variation of *chayy* with a feminine termination; and in fact the author explains that Eve, or *Chawwa,* is so called because she is the mother of all living, or more literally of every *chayy.* We know that the Arabic *chayy* originally meant a group of female kinship; is it not plain that our author understood this and that to him, therefore, Eve is simply the great mother, the universal eponym, to whom all kinship groups must be traced back? Eve is the personification of the bond of kinship (conceived as exclusively mother-kinship), just as Adam is simply 'man,' *i. e.,* the personification of mankind."

Other Hebrew scholars are of the opinion that the form חַוָּה is a feminine Piel participle of חיה, with elision of the prefix מ, in the sense: give, sustain, propagate life. This view is maintained by E. Kautzsch, in *Die Heilige Schrift des Alten Testaments* (1922). He claims *chawwa* to be a shortened form of *mechawwa,* one who imparts life. The meaning "life," according to him, cannot be proved for *chawwa.* — Halevy, in *Journal Asiatique*

(1903) comes forth with a new interpretation of the proper name חַוָּה. He claims that it simply responds to חַיָּה, but in the particular sense of יוֹלֶדֶת, *τίκτουσα, parturiens, "celle qui enfanter, qui est au point d'enfanter."* This word is frequently employed in the Bible and in Talmudic literature. We read Gen. 18, 10. 14: "And Sarah shall have a son, according to the time of life" (כָּעֵת חַיָּה); literally, *"comme le temps de celle qui enfante."* He proposes to read כְּעֵת instead of כָּעֵת. This view is also followed by Gottfried Hoberg in his commentary *Die Genesis* (1908), where he interprets חַוָּה as *Lebensspenderin.* He gives the *ζωή* of the Septuagint the meaning "life-giver" (effect for cause).

However, the views are combated by Delitzsch, *loc. cit.,* who says that elision of מ prefix is unusual in Hebrew; and he adds that the name Eve, life, *ζωή,* is of greater significance than *γυνή* from *γένω* and *femina* from *feo.* Such an interpretation is also untenable according to Dillmann, *loc. cit.* The term חַוָּה should be interpreted in the light of *ζωή,* not of *ζωόγονος.*

Kautzsch, in the passage just referred to, mentions that the term חַוָּה, a parallel to אִשָּׁה, Gen. 2, 23, is striking, and the verse may have been interpolated here from another context; according to some Bible students, from the myth in which Eve (= Arabic *chayya* = serpent) played an entirely different rôle. This would lead us to the third consideration, in which Eve, חַוָּה, is connected with the serpent in the story of the Fall.

The clearest and most flagrant demonstration of such an interpretation can be culled from the pen of the late Morris Jastrow in an article "Adam and Eve in Babylonian Literature," in the *American Journal of Semitic Languages and Literatures* (15, 209). I quote: "But if the expression 'knowledge of good and evil' be accepted as another veiled phrase for the sexual union, a plausible hypothesis suggests itself to account for the introduction of the serpent. The same stem which furnishes us with *chawwa* — the Hebrew name for Eve — is found in Arabic and in the Aramaic dialects as the common name for serpents [Arabic: *chayyat;* Aramaic: *chewya*]. The Rabbis themselves introduce a play upon the two names in their comment upon the third chapter of Genesis (and associate the serpent with the sexual passion). Is it not possible, therefore, that 'the serpent' was originally and in reality merely the woman, who, by arousing the sexual passion, leads man to a 'knowledge of good and evil'? This suggestion is due to Prof. Paul Haupt, who wrote in the *Journal of Biblical Literature* (34, 71): 'In the Biblical legend of the fall of man

the serpent symbolizes carnal desire, sexual appetite, concupiscence. This is the original sin which has been transmitted to all descendants of Adam; only the innocents are free from it. The serpent in the story of the fall of man is a later addition; in the original form of the legend *Eve* (which means *serpent*) was the sole seductress.'"

The reference, in the citation from Dr. Jastrow, to the rabbinical comment upon the word חַוָּה will be found in the Haggadah, or practical interpretation of Genesis, the *Midrash Bereschit Rabba,* § 20, to Gen. 3, 20. According to this Jewish commentary, Eve was given to Adam to glorify his life; but she advised him like a serpent. The Midrash interprets the word *chawwa* in a twofold sense, deriving it from the stem חיה and from חויא, a Talmudic word for serpent. A further explanation of the Midrash is that Adam called his wife *Chawwa* because he told her (חיוה) how many generations she had destroyed. Rabbi Acha is then quoted; he connects *chawwa* with the Syriac word for serpent (*chewya*) and, apostrophizing Eve, says: "The serpent was a serpent unto thee; but thou wast a serpent unto Adam." This means: The serpent it was who seduced you; but you seduced Adam. This statement of Rabbi Acha is justified (*Rabbi Acha wird wohl recht haben*) by Arnold B. Ehrlich in his book *Randglossen zur hebraeischen Bibel* (1908), *ad* Gen. 3, 20. Here we find a sentence to the effect that the etymological explanation of חַוָּה given here by the author is, like all Old Testament etymologies of proper names, insufficient. That the woman did not receive her name earlier, perhaps immediately after 2, 24, clearly shows that the name is connected with the Fall. Then follows Rabbi Acha's quotation from the Midrash.

One of the first scholars who in modern times pointed out the connection of Hebrew חַוָּה with Arabic *chayyat* (= serpent) on linguistic grounds is the great *savant* in Oriental languages T. Noeldeke. He is followed by Wellhausen, *Prolegomena* (1886), p. 322, *Anmerkung.*

C. J. Ball, in his *Book of Genesis* of the series *Sacred Books of the Old Testament,* a critical edition of the Hebrew text printed in colors, under the editorial direction of Paul Haupt, comments on Gen. 2, 18: "The term *help,* applied to the woman, is remarkable, being used only of God elsewhere (Ps. 70, 5; 115, 9; Deut. 33, 26), and that with reference to warfare. It looks as if the woman were made to be man's help in keeping the Garden against enemies. And possibly the name *Chawwa* (3, 20) was connected in the original form of the story with the Babylonia *hamat,* or *chawat,*

'help, support, aid in warfare.' " — A. Schanda, in *Zeitschrift fuer katholische Theologie* (1902), 192f., places חַוָּה on the same level with the Sumerian word *ama* = mother. "M" in Assyrian and Babylonian was often pronounced like "w." The Arameans (and Hebrews) have later very adeptly changed the *awa* to חַוָּה (*"durch Volksetymologie"*).

In order to forestall any possible misconceptions, the writer of this article desires to confess that he does not associate himself with any of the views here presented which in any way conflict with the *analogia fidei.* The etymology and signification of the name חַוָּה may long continue to be a problem among those students of Hebrew and the Bible who are loath to accept the authoritative Biblical interpretation of it. *Scriptura Scripturam interpretatur.* Eve "was the mother of all living," and from her descended, in the fulness of time, He who not only is Eternal Life, but promises life everlasting to him who by faith appropriates to himself His merits, Christ, whose love we are to know, a love "which passeth knowledge." Eph. 3, 19.

THE THEOLOGICAL OBSERVER.

The Golden Jubilee of the Ev. Luth. Free Church of Saxony and Other States. — At its recent convention the synod of our brethren in Germany celebrated the fiftieth anniversary of its existence. In 1876 four congregations and their pastors formed this organization, which now numbers 48 pastors and professors and more than 40 parishes (54 congregations). Dr. Th. Nickel, president of the synod, opened this year's convention with a jubilee sermon based on Ps. 125. The change of the name of the synod which had been proposed (*Ev.-Luth. Bekenntniskirche in Sachsen, Preussen u. a. St.*) was rejected. The *Freikirche* reports that of the 54 congregations belonging to this body 22 have to rent the quarters where they assemble for worship. This certainly demonstrates that one of the crying needs of the Free Church is a well-endowed Church Extension Fund. A.

Pulpit- and Altar-Fellowship between the Norwegian Lutheran Church and Ohio. — On this subject the *Lutheran Standard,* in its report on the recent convention of the Ohio Synod, wrote: "The Minneapolis theses as drawn up by joint committees of the Norwegian Lutheran Church and the synods of Iowa, Buffalo, and Ohio were adopted. The question of pulpit- and altar-fellowship on the basis of these theses was referred to the Districts. When all Districts have voted favorably, the General President shall declare pulpit- and altar-fellowship with the Norwegian Lutheran Church in America established. Meanwhile the Joint Synod will nevertheless subsidize Spokane College of the Norwegian Lutheran Church to the extent of two

professorships." We cannot recall having seen the theses in question printed in one of the religious periodicals. In all probability they will appear in the official report of the Ohio Synod's convention.
A.

Ohio's Action on the Intersynodical Theses. — With reference to the action of the Ohio Synod on the theses elaborated by committees of the synods of Ohio, Iowa, Buffalo, Wisconsin, and Missouri, the *Standard* says: "As no official version of the theses drawn up by the committees of the Missouri, Wisconsin, Iowa, Buffalo, and Ohio synods had as yet been prepared, and as our Districts could therefore not act on them, Joint Synod could not officially adopt these theses either. It was voted, however, to continue a committee on intersynodical relations." Supposedly what the writer means when he says that "no official version of these theses had as yet been prepared" is that so far no official English translation has been issued.
A.

The Lutheran Church and Sectarianism. — This is the caption of an eloquent editorial in the *Lutheran* (Merger) of September 30. The writer's thesis is that the Lutheran Church is not a sect, because "it still holds fast with greater or less fidelity to the marks of a Church — the Word rightly taught and the Sacraments rightly administered." To this statement we shall gladly subscribe. We devoutly wish that these marks of the true Church, the preaching of the Word in its purity and the administration of the Sacraments according to the institution of Christ, would be insisted on wherever congregations bear the Lutheran name. If such a state of affairs could be brought about, the divisions in the Lutheran Church would soon cease, and the Merger and Missouri would unite. The editorial in question closes with a beautiful paragraph, which deserves being quoted and studied: —

"If the Lutheran Church in this country means to remain true to her confessional principle, she must not expect her pathway to be strewn with roses. She must learn to count the cost. To fall in line with the reigning laxity of belief; the tendency to flout creeds; to make charity a substitute for faith; to exalt ethics at the expense of repentance and justification; to praise fellowship and condemn fidelity to conviction, — all that is easy enough. It requires no sacrifice, no self-denial, no heroism. But to hold fast to the body of doctrine which proved the salvation of the Church in the sixteenth century and which is no longer appreciated or understood by the masses, save in isolated and disjointed parts, and to resist the tide of indifference that is bearing down upon it from seats of learning, from sensational pulpits and popular magazines and newspapers, is a task for men of heroic mold. If the Reformation principles are to live in this country, the Lutheran Church must be equal to that task. If they are not worth contending for, the sooner the Lutheran Church dies or surrenders its identity to other bodies that are not specially eager to maintain them, the better. But we believe the Lutheran Church is here for a very definite and specific purpose and is destined in the providence of God to *live*."
A.

The Sunday Evening Service. — We submit this item from the *Australian Lutheran* to the careful consideration of our pastors: —

"In Tabor Congregation the Sunday evenings are devoted to Bible study, and, in addition to explaining a portion of Holy Scripture, the pastor, the Rev. T. Lutze, answers questions concerning Christian doctrine and practise asked by the members. Needless to say, these evenings have proved most interesting and instructive.

"Recently a Sunday evening was devoted to a discussion of secret societies, Freemasons, Odd-Fellows, etc. Our pastor showed that the principles and practises of secret societies (lodges) are contrary to Scripture: 1) because of the secrecy; 2) because of the oaths, in many instances blasphemous, and pledges; 3) because of the fellowship with unbelievers; 4) because of the false charity. At the close of the discussion special reference was made to Freemasonry, the mother of all secret societies. After numerous questions had been asked by those present and answered by the pastor, a young state school teacher who had followed the discussion with very much interest, gave the following testimony: 'My father and brothers are all Freemasons. I, too, was to become one as soon as I became of age. But after what I have heard this evening, I shall certainly not become a Freemason. And I feel sure that had my father and brothers known what there is to be said against the lodge, they would not have become Freemasons.' The testimony made a fine impression, and all were delighted to hear it. If but the whole Christian Church would hear united testimony against the lodge! The secret society system, with its rejection of Christ, is one of the most deadly agencies of the Evil One."

Apart from the testimony borne to the character of lodges, have we not here a suggestion that might help us solve our Sunday evening service problem? Why not let the center of that service be the informal discussion of important religious questions or of portions of the Holy Scriptures, the congregation being invited to ask questions? We believe that if this course were followed, there would be many instances where the comment would be: "These evenings have proved most interesting and instructive." A.

Sunday Legislation. — This subject has occupied the attention of both our Government and our citizens almost from the very beginning of our national existence. In 1830 Representative Johnson of Kentucky made some remarks on this question, quoted in the *Lutheran Church Herald,* which admirably state the right position. We submit a few sentences: "Congress acts under a constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of the time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains is one that prohibits a religious test and another which declares that Congress shall pass no law respecting an establishment of religion or prohibiting the free exercise thereof. . . . If Congress shall, by the authority of law,

sanction the measure recommended, it would constitute a legislative decision of a religious controversy in which even Christians themselves are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political and not for religious purposes. . . . Despots may regard their subjects as their property and usurp the divine prerogative of prescribing their religious faith; but the history of the world furnishes the melancholy demonstration that the disposition of one man to coerce the religious homage of another springs from an unchastened condition rather than [from] a sincere devotion to any religion. The principles of our Government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow-man. . . . If Congress shall declare the first day of the week holy, it will not convince the Jew nor the Sabbatarian. It will dissatisfy both and, consequently, convert neither. Human power may extort vain sacrifices, but the Deity alone can command the affections of the heart. . . . Did the primitive Christians ask that government should recognize and observe their religious institutions? All they asked was toleration; all they complained of was persecution. What did the Protestants of Germany or the Huguenots of France ask of their Catholic superiors? Toleration. What do the persecuted Catholics of Ireland ask of their oppressors? Toleration. Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it that in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbor?"

A.

"Where Afric's Sunny Fountains Roll Down Their Golden Sand." It is with rejoicing that we pass on to our readers the following account of the *Sunday-school Times* on the progress of the Gospel in Africa: —

"The Germans have a Sudan Pioneer Mission with eight workers. Their ministry is especially among the Moslem population, and their headquarters are at Wiesbaden. The Norwegian branch of the Sudan United Mission has begun work in the French Kameruns among the Mbum tribe, 80,000 strong, at Ngaundere and Tibati. The leader is Mr. Nikolaisen, formerly a missionary in Madagascar. This is a healthy region, three thousand feet above the sea. The missionaries hope to get native helpers from the flourishing Christian communities in Southern Kameruns. The Canadian branch of the mission is prospecting among the Laka and Sara peoples, also in Northern Kameruns.

"A remarkable Christward movement is recorded in Mendiland, in the interior of Sierra Leone. At Segbwena the paramount chief with all his subchiefs and over 150 men have entered catechumen classes, and their women have also entered. The chief has been baptized and received the name of Constantine. The mission among the Mendis is only three years old, but in the villages the people gather in large numbers to hear the preaching. At Gbeka a church

has been built on the site of the Mohammedan mosque — no bad omen. New villages are opening up to Christian teaching in all directions. At Mogbongo town the number of converts this year was 600 as against 270 last year." A.

The Historical Trustworthiness of the Bible. — Summing up the results of his excavations at Kirjath-sepher, Dr. M. G. Kyle writes in the *Sunday-school Times* (Sept. 4, 1926): "We have come, step by step, to a solution of the problem which criticism has raised concerning the historical trustworthiness of the Biblical records at this point and, indeed, all along the course of Old Testament history. In the light of the civilization revealed here, what becomes of the critical view of the uncivilized, uncultured character of the patriarchal period, and in consequence of the impossibility of expecting the early portion of the Bible to have come from such conditions or to have been addressed to such people? Here is consecutive history from 2000 B. C., or earlier, down to the Exile. A complete conspectus of that history is furnished. It is not only all that the Bible at its face value requires, but it illustrates its historical references and allusions in a most illuminating and pregnant way. The actual conditions of civilization and advancement in culture are far beyond what had been claimed as the meaning of the Biblical representations before these and other discoveries were made. Every new discovery but serves to widen and deepen the impression concerning the greatness of that civilization. It is not even that Israel, in later years of her national history, made great advancement, but all our discoveries show rather a deterioration in Israelite times; the Canaanite civilization of the Early and Middle Bronze Ages, patriarchal times, surpassed that of the Israelites in subsequent years. In the light of all this, what becomes of that view of Christianity delighting to call itself by the complimentary title 'Modernism'? It bases its philosophy upon the 'assured results' of this same criticism which is now, by the facts, so thoroughly discredited. While we have here the 'results' of only one city, it is a typical city, and the results are exactly in accord with isolated parts of the same results attained at other places. The religious philosophy known as Modernism has not been able to carry its devotees to heaven; and now that its foundation, the assumed untrustworthiness of Scripture history, is taken away, it will not be able to get them safely back to earth. 'Heaven and earth shall pass away, but My words shall not pass away.' Matt. 24, 35. 'Forever, O Lord, Thy Word is settled in heaven.' Ps. 119, 89." MUELLER.

The Vatican Favors Franco-German Accord. — The daily press recently carried a significant item, cabled to this country by a special European correspondent, which reports both that the papal diplomats wish to see France and Germany get together and the reason why such *rapprochement* is desired in the Vatican. The dispatch stated: "It [the Catholic Church] wants to get control of Germany politically. The Prussians, with forty million Protestants, are dominating Germany, although the Rhineland and South Germany are Catholic. To throw the balance the other way, German Catholics want to annex Austria, adding eight million more Catholics to the German vote and

overshadowing Protestant influence. But they cannot annex Austria unless France withdraws its objections. To overcome French opposition, there was a meeting in Strassburg of leading German and French Catholics last summer, ostensibly to talk over the question of *rapprochement;* but at the meeting the Austrian question arose, and the German and Austrian Catholics argued with the French, telling them that as good Catholics they ought to permit Germany to annex Austria, as that would give the Vatican power to direct Germany into peaceful ways and secure security to France. This argument, which was advanced by German and Austrian lay Catholics, including former princes and industrialists, is supposed to have made a deep impression on the French, who were represented by industrialists and important generals, who are strongly Catholic. The majority of French military leaders are Catholic and clerical in internal politics." The remaining part of the dispatch dwells on the objection which Italy raises to the plan. It will be interesting to observe whether Roman Catholic influence will be strong enough to muzzle Mussolini in this instance. A.

Rant in the Pulpit. — "Cant and rant are twin evils," writes the *Watchman-Examiner* (Aug. 19, 1926), "though by no means confined to the ministry. Lawrence Abbot, in a recent *Outlook,* had several interesting observations on cant in the legal profession, occasioned by opposition to the Volstead Law. But rant is more common in the ministry than elsewhere, because the ministry is the largest body of professional public speakers, and rant is the common vice of public speakers. When a preacher becomes warmed to his task his voice naturally becomes more declamatory and falls into an agreeable cadence; but if there is no corresponding impressiveness of thought, his utterance is hollow, and the hearers ask, To what purpose is this waste of function? It might better have been poured into a lamp and burned as midnight oil. Alas for the preacher who has this fatal facility of speech! To rant is, in Shakespearian phrase, 'to draw out the thread of verbosity finer than the staple of argument.' To use a more homely comparison, it is the effort to bring up a large family of words on a small income of ideas. A story is told of the late Dr. P. S. Henson that on a certain occasion when he was being congratulated for having delivered a good sermon, he confessed to having had to spend ten minutes in the midst of the discourse 'just hollering' until he could remember a point he had planned to make, but had forgotten for the moment. His friends said that that was the best part of his sermon. Unfortunately not every preacher can open his mouth and 'holler' like Henson. When some try to do it, they simply rant, and their discourse becomes like a 'tale told by an idiot, full of sound and fury, signifying nothing.' It is like the effort of the smart, but unprepared student to 'get by' in an examination when he explains the sleep-producing effect of opium by saying that opium possesses a dormitive property. Words alone never explain anything. Like the artist's paint they must be mixed with brains. It requires only a little practise in preaching without thorough preparation to convert a preacher into a ranter. One of

Shakespeare's characters, after listening to a conversation between two manipulators of words, said of them that they had been at a great feast of languages and carried away the scraps. When a ranter is in the pulpit, there is nothing for the people to carry away but scraps." MUELLER.

Is Personal Experience or Emotion a Safe Basis in Religion?— The Methodists have always been known for emphasizing that a person must feel that he is saved. The German theologians, who, beginning with Schleiermacher, made the subjective element supreme in religion, took a position not far different from that of the Methodists. Dr. Patton, in his new book *Fundamental Christianity,* thus characterizes Schleiermacher's position: "According to Schleiermacher, the New Testament is the record of the Christian consciousness of the apostolic age; but the Christian consciousness of a later age may be different, and in so far as it may differ, it has a right to supersede the record of the Christian consciousness of the early Church. The outcome of this principle would be that the Christian consciousness being in a state of constant flux, no one can predict what the consciousness of the next age will affirm, and therefore no one can put much confidence in what the Christian consciousness of the present age affirms." To the Modernist likewise the *ego* is the real norm of religious truth. "Does your religion satisfy you? Then keep it by all means." That is their advice.

In criticism of such a position, which has abandoned the objective basis of Christianity, the *Presbyterian* writes: —

"On what certainties can a religious experience be based, except as an inflated feverish emotion, with its dangerous delusions and imaginations, unless it is founded upon the rock of truth, stable as the eternal hills? That truth, we feel, must somewhere be revealed and recorded, and untold millions of men are convinced that the Bible is both the revelation and the record of that truth. They believe that it is the norm at which all experience of the inner life must be tested. Joseph Smith thought that the Scriptures are true, but insufficient; and so his visions were added, and Mormonism came into the world. Mrs. Eddy thought that the Scriptures are true, but insufficient, and so her visions were added, and Christian Science came into the world. The Misses Hyde [Fox?] thought that the Scriptures are true, but insufficient, and so the messages from 'familiar spirits' were added, and modern Spiritism came into the world. If the experiential theory prevails, another false religion will soon be born. 'To the Law and to the Testimony!' — No amount of mental visions or syllogisms can take the place of facts. Christianity is a historical fact and rests upon historical facts, fully testified and recorded: the coming of Christ into the world by the new birth, His death on Calvary for the sins of the whole world, and His resurrection from the dead, which fact is supported by a divinely ordered testimony which surpasses in certainty any other testimony given to men. This fact must be removed and their testimony destroyed before Christianity can be injured or clouded. Until this is done, the various isms are but deceitful dreams." A.

The Theology Taught at the Large Schools of Our Country. — The book of Ernest Gordon, entitled *The Leaven of the Sadducees, or Old and New Apostasies,* is hailed by the conservative press as an important and very informing work. According to an extended survey of the contents given in one of our exchanges, the fifth chapter treats of the "Religious Education Association." The reviewer whom we quote says of this chapter: "It shows that, while this organization [the Religious Education Association] has a smoke screen of evangelical members, yet it is largely dominated by Unitarians or their sympathizers. Especially deplorable from the viewpoint of evangelical Christianity is the fact that the Bible chairs in the colleges are nearly all in charge of teachers in close touch with the Religious Education Association. As our author (E. Gordon) rightly says: —

" 'That the Religious Education Association, with its Jews and Unitarians, its Leubas and Starbucks, should actually be engaged in drawing up a religious educational scheme for the Christian institutions of the country is perhaps the last word in effrontery. Yet this is the case, and its department of universities and colleges, of which the freethinker Prof. Starbuck has been executive secretary, has a committee for the standardization of college and university Biblical departments which has been at work about seven years and has classified about three hundred of the colleges. While it has long been known to the informed, many will be surprised to learn that the Bible chairs in nearly all our leading women's colleges — Mount Holyoke, Wellesley, Smith, Bryn Mawr, Vassar, are mentioned — are occupied by anti-evangelicals. It is only too obvious that the Religious Education Association seeks to dominate the religious education of the American youth. In as far as it succeeds, under its present leadership, it will fare ill with evangelical Christianity. It is high time evangelicals were awakening to the peril of the Religious Education Association. It has been, and still is, Unitarianism's most effective instrument in furthering the working of its leaven. Either its leadership must be changed, or it should be repudiated by evangelicals everywhere.' "

In other chapters, in which Mr. Gordon discusses "the apostate seminaries," he considers the sad cases of Andover, Union Theological Seminary of New York, the Divinity School of the University of Chicago, Newton, Rochester, Crozer, Colgate, Oberlin, Hartford, Garrett Biblical Institute, and Boston University School of Theology. The situation is very critical indeed for Biblical Christianity. The leaders of the Church, who are supplying the rank and file with literature and educating the future ministers and teachers, have largely abandoned belief in the fundamental facts of Christianity and become thoroughgoing Rationalists. When one comes across a book like that of Mr. Gordon, one is inclined to exclaim: "He that hath ears to hear, let him hear." A.

Air Schools of the Bible. — One of our correspondents sends the following interesting information: "A new departure in religious education will be undertaken by the Philadelphia School of the Bible,

which yesterday commenced the enrolment of students in the Air School of the Bible. The first lecture will be broadcast from Station WRAX, Philadelphia, over a 268 meter wavelength, at 8.45 P. M., October 7, by Dean William L. Pettingill. The course of lectures on Biblical subjects will be continued every Thursday evening for ten months. Registered students will be given written examinations periodically and will be credited for the work accomplished. The announcement of the innovation states that Dean Pettingill, who is a noted Biblical authority, will describe and interpret the numerous colorful episodes of the Bible, and that the program will also include vocal and instrumental music. The Philadelphia Bible School was founded in 1914 by Dr. C. I. Scofield. It is an interdenominational institution for the free training of young men and women for the ministry. Station WRAX has been established by Rev. O. R. Palmer, pastor of Berechah Gospel Church, Philadelphia."

We regret that we cannot recommend the theology of this Bible School. A minister who is not affiliated with our Church asked us recently to set him right on the following doctrine, which he had read in *Serving and Waiting,* a periodical published by that school. He quotes the following sentence: "If a believer sins, he will be chastened by the Lord so that he may repent and be forgiven; but if such a person die before he repent, he will go straight before the Father's throne and be saved for ever." That is Calvinism in its worst and most unscriptural form. MUELLER.

An Honest Heretic. — "In the *Forum* Dr. Samuel McChord Crothers, a Unitarian minister," writes the *Watchman-Examiner,* "tells why he left the Presbyterian Church and became a Unitarian preacher: 'Nobody in the church made any objection to my preaching. I must be my own heresy hunter; but once begun, I resolved to make a thorough job of it. I had promised to preach according to the system contained in the Westminster Confession of Faith. Was I doing it? I reread the Confession and found it terrifyingly lucid. These seventeenth-century divines had a remarkable skill in defining exactly what they meant. When I completed my self-imposed task as heresy hunter, there was no reasonable doubt in my mind. Whatever I was preaching, it was not the doctrine which I had promised to preach. So I ceased to be a Presbyterian minister and resolved not to enter the ministry of any Church that demanded adherence to any formal creed.' " If all liberalistic ministers in the sectarian churches of our country would follow the honest course of Dr. Crothers, the majority of the churches, we fear, would become vacant. But what a distressing state of affairs! MUELLER.

Inside the Mormon Temple. — It is a well-known fact that Mormon temples after their dedication are closed not only to the "Gentiles," but also to all Mormons who do not abstain from liquor, tobacco, and other "filthy and degrading habits" and do not observe the tithe-law conscientiously. The prededication period, however, is used industriously for the propagation of the teachings of the cult, and "Gentiles" are then not only admitted, but even welcomed by the Mormon guides, who make full use of the opportunity to missionize

among them. In the *Lutheran* of September 9 Superintendent Hillerman, after having visited the new Mormon temple at Mesa, Ariz., describes in a most interesting manner the "inside" of this impressive one-million-dollar structure, which is a copy of the temple at Salt Lake City. He writes: "No preaching services, or what could be strictly termed periods of worship, are ever held in the temple. It is devoted solely to the ceremonial and instruction for the 'perfecting of the saints.' Near the rear entrance on the ground floor is the vast baptistry, an immense bowl fashioned after the presumed structure of the great brazen sea in Solomon's Temple. Into this bowl the administrant and the candidate enter, at either side of the rim of which sit the scribes, who make close and particular record of the candidate and his ancestry. In this bowl, too, occur the baptisms for the dead, and this vicarious baptism can be made as often as one may wish, until he has all his forbears safe in glory, provided he has the will to do it and the fee to recompense for it. On the walls of this room are crude pictures covering the entire sides, representing Joseph Smith and his companion receiving the revelation from the Lord concerning baptism, and the administration of this baptism by these men, one to the other. Leaving this room, we ascend a flight of stairs into the first room of instruction. Around the four walls of this room is one continuous crude picture representing the creation, beginning with chaos and proceeding through the various steps as outlined in the first chapter of Genesis, save that no man is shown at the conclusion. In this room the candidate is taken and given his first lesson. From this room we ascend another flight of stairs and come into the 'Garden of Eden,' which is depicted in daubery on the walls. The import of this room was not quite clear, but something of the marriage relation is presented, something of the Edenic state that God would establish for men. From there, by another flight of stairs, we ascend into the first of three rooms that are intended to portray the various grades of glory, 'of the stars, of the moon, and of the sun.' This first room was horribly rude in its rough desert picture of desolation, with its birds and beasts of prey. It portrayed the nature of those on the lowest level who had not yet come to an appreciation of divine things. Up another flight of stairs we came to the 'glory of the moon,' a room tinted in light colors, but without pictorial representations. The crassness and crudeness of the lower order is now in great part done away, and the soul is coming into an appreciation of divine perfection and beauty. This is the teaching to be impressed here. Up still another flight of steps we enter the room depicting the 'glory of the sun.' Also this is devoid of pictures, but a ceremonial desk is installed at one end with a large mirror to its rear. It is here that the saint is to come to an understanding of the nature of intimate communion with God. Beyond and above this room, reached by another flight of stairs, is the 'holy of holies,' completely lined with mirrors, so that the saint may have impressed upon him the truth that all our sides and attitudes are ever visible to the Almighty, from whom nothing can be concealed."

As the Mormons will next year celebrate the centennial of the founding of their cult, their teachings and history will be discussed

with renewed interest. Mormonism is a blend of paganism and perverted Calvinism, a degraded religion of work-righteousness, which is symbolized by their temples, which no longer contain mysteries even for the uninitiated. MUELLER.

The Fruits of Confucianism. — Dr. Scott, writing in the *Sunday-school Times* of September 5, submits a shocking indictment of Confucianism. Unbelievers in their irreverence have not refrained from placing Confucius on the same level with our divine Lord. The following words of Dr. Scott, who has had much experience as an itinerant preacher in China, ought to open their eyes. Describing his visit in a certain locality, he says: "Coming forth from the holy precinct, I noted the characters engraved on the granite slabs over the elaborate, triple-gated entrance in honor of Confucius. To the right I read: 'He is the ancestral sage of 10,000 ages'; to the left: 'His doctrine is the crown of the past, the present, and the future'; over the central one, highest and widest and most honoring: 'His character is worthy of classification with Heaven and Earth' (the Chinese way of saying: 'He belongs to the supreme order or rank of Deity'). Very well! Let us look to see what this paragon can do near his own retired and sacred seat.

"It was fitting that near this official government temple there should be an official government school; and so there was only a few rods away. I went with my friend to inspect it. Both sides of the narrow street leading thereto were lined solidly with disreputable houses, out of the doors and windows of which brazen-mannered, hard-faced harlots, pink-painted and gaily dressed, lolled and stared. They were there for the convenience of the students — openly so, without let or hindrance, except as they were watched, lynx-eyed, by old she-devils, lest a girl try to escape her slave-owner.

"Probably every one of these girls had been stolen by professional procurers or bought by them of the girls' parents. Few mature, heathen Chinese women, hard as is their lot, would exchange it for this one. But these scarlet ones, having from babyhood been trained to the trade, know nothing else than the vacant-minded hell in which they move. Confucianism makes no protest against this buying and stealing and violating business, against this sale of body and damnation of soul. So there was no one under the spell of Confucius, in his world, to raise a voice against this concrete situation, much less to fight it.

"And, beginning from the 'holy' temple precinct, these places ran plumb up against the school wall! Imagine such a row in a Christian land stretching along a street and connecting a church with a college campus! This is the damnable poison of paganism, Confucianism included; its false religions have no motive, much less power, — not even a concern, — to protest against the violence of man; no remedy to offer for the ruin wrought by the Evil One. They take all sin as a matter of fact, to be sinned, and incurable; and they don't care. Such, in its practical outworking, on the sex side, is the spiritual strength of Confucianism that talks much, in the books, about 'the princely Man' who *ought* to 'rectify himself.'"

Comment on this is not necessary. A.

Glimpses from the Observer's Window.

The recent convention of the U. L. C. (Merger) at Richmond, Va., was attended by 500 delegates. The *Lutheran* says: "President Knubel, whose election to a fourth term is in small part a tribute to his very great ability as a presiding officer, is no martinet in the chair, but he makes the delegates attend to business during sessions."

Of the expenses of the Richmond convention the *Lutheran* says: "The convention's expense account to the general body is about two thousand dollars a day. If one values the cost of living and the time given it, a ten-day meeting means $100,000." Quite an investment!

Concerning statistics the executive board of the U. L. C. voiced the following complaint: "It is most unfortunate that incomplete and incorrect statistical reports have reduced our confirmed membership in a desire to avoid apportionment obligations, and the comparative standing of our body has suffered as a consequence." Dr. Kieffer, the statistical expert of the U. L. C., is of the opinion that his church-body during the last biennium has lost 150,000 members — a loss due to the desire of pastors and congregations to lessen their apportionment.

What distressing situations may arise for churches which ordinarily throw their pulpits open to lecturers on any topic at all was witnessed lately in Detroit, when the Ministerial Alliance, bowing to the Chamber of Commerce, reversed its usual "open-to-all" policy and refused to let labor representatives, whose convention was in session in that city, occupy the local pulpits. The severe castigation of these churches by labor leaders was well deserved. One asks, Why were men that represent labor barred while advocates of false teachings are welcome whenever they appear?

Dr. A. C. Dieffenbach, editor of the *Christian Register,* Boston, complains that Liberalists have given up the fight and are retreating before the political forces "who are making dogma into a statute and are driving out all who preach and teach the modern view of the Bible and religion." The *Lutheran Church Herald,* our authority for the above quotation, says very correctly that the opposition which Dr. Dieffenbach complains of consists in nothing but this, that Modernism has been prohibited to teach its pernicious tenets in the tax-supported public shools of certain States. It seems that when a person refuses to listen to Modernists, this is styled persecution by them.

"*August 15, 1926,* marked the four-hundredth anniversary of the translation of the New Testament into Swedish. This work was performed by the Swedish Reformer, Olaus Petri." — *Lutheran Companion.*

Dr. Rudisill, writing in the *Lutheran,* describes a service he attended in St. Peter's at Rome. He says: "The ritual was extremely formal. No less than ten priests participated, each reminding one of a peacock with tail spread. The whole thing left the impression that one of the purposes of the procedure was 'to display the ecclesiastical wardrobe.'" Of the statue of St. Peter, and the strain it is put to, he writes: "A constant procession passed by, the people kissing the great toe of the right foot. A count showed that no less than twenty persons performed this meritorious [?] act each minute. This toe is worn bright and is said to have been replaced several times on account of this heavy osculatory traffic."

A collection of translations of the Lord's Prayer was handed to the Pope. One thousand languages are said to be represented in this collection. Together with this item we find the information that the British Bible Society has published the Scriptures in 700 different languages.

Der Elsaessische Lutheraner quotes a Mr. E. C. Thompson, who has spent many years in British East Africa, to the effect that the aborigines of the African interior are fast drifting into Mohammedanism and that

the efforts of Christian missionaries to stem this evil tide seem to be unvailing. The reason which he assigns, namely, the many divisions among Christians, is quite properly declared inapplicable, and it is pointed out that the explanation is rather to be sought in the perverseness of the human heart or in the adulteration of the Gospel preached to the natives.

The Missionary Review of the World quotes an editor in India as follows: "The twofold wonder of India at the present hour is the Christianizing of well-nigh every movement in India and the Indianizing of the Christian movement itself with Jesus as the dynamical center of attraction in both these cardinal facts. The situation, in truth, is one of the biggest in the history of Christendom, the only fear being whether we, who are living in the actual situation, will be big enough to deal with it as it requires." This view is confirmed by other writers. God grant that what will be given the Hindus will be the true Gospel, not a counterfeit one!

A.

BOOK REVIEW.

Lutheran Annual, 1927. Price, 15 cts.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1927. Price, 15 cts. (Concordia Publishing House, St. Louis, Mo.)

They have appeared again, these old favorites. In every respect they measure up to the enviable reputation which they have established for themselves. An item worthy of special mention in the *Annual* is the list of suitable Scripture-passages to be read and pondered at home, one for each day of the year. A.

Venite Adoremus. (*"Come, Let us Adore Him."*) Compiled by *F. R. Webber.* Single copies, 6 cts.; dozen, 60 cts.; 100, $4.50, plus postage. (Concordia Publishing House, St. Louis, Mo.)

This service does not contain recitations or dialogs, but the liturgical part of a Christmas Eve service and the songs to be used. It appears to be a valuable piece of work. A.

Scripture Text Calendar. 1927. Thoughts for Daily Meditation.

Bibel-Text-Kalender. 1927. Gedanken zur taeglichen Betrachtung. Single copies, 30 cts.; dozen, $2.88. (Concordia Publishing House, St. Louis, Mo.)

The publishers say that the English edition of the Concordia *Scripture Text Calendar* is now their own, that the text is furnished and the edition controlled by them, and that the German edition also contains the firm's special text. These calendars are beautifully illustrated, very serviceable, and, through their Scripture-passages, a means of aiding the spiritual life.

A.

Concordia Edition of the Bobbs Merrill Readers. *Seventh and Eighth Readers.* By *Baker and Baker.* Revised and adapted by *A. C. Stellhorn.* 96 cts. each. (Concordia Publishing House, St. Louis, Mo.)

The new series of Readers, edited by Mr. A. C. Stellhorn for our Concordia Publishing House, is now complete, the Seventh and the Eighth Readers having appeared these days. The books contain very excellent

reading-matter. One finds here old and new friends. Many of the lessons consist of longer selections from great English and American classics. The offerings are so good that a person enjoys sitting down with these books of an evening and browsing in them for hours. The various lessons are supplied with study notes, the longer pieces have an introduction explaining the subject they treat of, and in the back of the books a glossary is given, where the more difficult words are explained. A.

Day by Day with Jesus. A Christian calendar for 1927. Edited by *W. H. T. Dau.* 60 cts. (Ernst Kaufmann, New York.) Order from Concordia Publishing House, St. Louis, Mo.

Quite a number of Lutheran pastors cooperated with the editor, Dr. Dau, in producing this calendar for 1927. We are glad to note that the *Day by Day with Jesus* calendar, offering a Scripture-text with a meditation based thereon for every day of the year, has become quite popular in our circles. May it, true to its name, help to keep before our Christians the image and the message of Him whose name is above every name! A.

The Christian Fundamentals. By *John Theodore Mueller.* 179 pages, 4×7. $1.00. (Ernst Kaufmann, New York.) Order from Concordia Publishing House, St. Louis, Mo.

This neatly bound volume contains "twenty-five weeks of topical Bible study, in daily lessons, for all who are interested in the Christian religion." The plan of the book is somewhat unusual, as it sets forth the fundamental doctrines of Christianity in the form of daily devotional material. Each day's lesson covers a page. Each lesson begins with an apt quotation, pertinent to the topic for the day, and closes with a suitable prayer. We believe that our pastors will find this book worth recommending to their members. Its chief aim is indoctrination, and every earnest pastor will welcome material that will help him extend the spiritual knowledge of his people. The price of the book is reasonable. W. G. P.

My Church and Others. A summary of the teachings of the Evangelical Lutheran Church as distinguished from those of other denominations. By *John Theodore Mueller*, professor of Systematic Theology at Concordia Seminary. 88 pages, 5¼×7½. 75 cts. (Rudolph Volkening, St. Louis.) Order from Concordia Publishing House, St. Louis, Mo.

In the foreword to this volume the author states: "This popular guide was written at the request of some brethren in the ministry who desired, especially for the instruction of adult catechumens, a short, but, at the same time, comprehensive statement of the principal teachings of our Church together with a refutation of the erroneous doctrines taught by others. . . . The purpose of the book is, in the main, to assist our young people in appreciating the great difference between the confessional Lutheran Church and such denominations as do not teach the Word of God in its truth and purity or have rejected it altogether." Accordingly, the diligent author has divided the book into two parts, the first of which gives the difference between the teachings of our Church and those of the most prominent denominations and cults in our country; and the second presents

a brief historical sketch of these churches, with statistical data where such are available. An index is appended, which greatly enhances the value of the book. — Our pastors and teachers will find this little book a ready help for their work in general, and particularly for the teaching of adult catechumens, young people's educational meetings, Bible classes, and Sunday-school teachers' training-classes. W. G. P.

Shall We Christians of the New Testament Keep the Old Testament Sabbath? A Discussion of the Question in the Light of God's Sacred Word. By *John Theodore Mueller*, Professor of Systematic Theology, Concordia Seminary, St. Louis, Mo. Single copies, 10 cts.; dozen, $1.00. (The Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

The Seventh-day Adventists make it necessary for us again and again to go into the question treated in this tract. We have here a lucid and convincing presentation of the Scripture teachings on the Sabbath. The arguments of the Seventh-day Adventists are ably met. A.

Convention Year-Book of the Walther League. 1926. $1.00. (Walther League Headquarters, 6438 Eggleston Ave., Chicago, Ill.)

According to the title-page, the complete proceedings, minutes, sermons, reports, addresses, and various matters of interest pertaining to the 1926 convention in the monumental city are given in this publication. What makes the book especially valuable are the addresses contained in it. It is profusely illustrated and altogether very attractive in make-up. It can be ordered from the Walther League Headquarters, 6438 Eggleston Ave., Chicago, Ill. A.

Beretning om det niende aarlige aarsmoede af den norske Synode af den Amerikanske Evangelisk Lutherske Kirke. 50 cts. (Lutheran Synod Book Co., 1101 14th Ave., S. E., Minneapolis, Minn.)

The synodical report of this year's convention of our Norwegian brethren deserves wide circulation. Part of it is in the Norwegian language. In this section we find a paper on "The Call into the Office of the Ministry." The greater part of the doctrinal discussions, however, is given in English. The subject of unionism was gone into quite thoroughly by the convention. Three papers were submitted and are printed on this subject. The first one is an introductory paper, the subject being "Unionism." The second treats the theme: "The Curse of Unionism in the Early History of the Lutheran Church in America"; the third: "The Curse of Unionism in the American Lutheran Church of To-day." Our brethren certainly chose a timely subject when they decided to discuss the peril of unionism. I would suggest that the papers mentioned be made the basis of discussions at our pastoral conferences. In addition, the convention heard three brief papers on the Christian day-school, which are printed. They betoken a great zeal for this important institution of our Church. Considering the wealth of reading-matter found in this report, one must say that the price is low. A.

The Lutheran Publishing Co., Ltd., 238 Rundle St., Adelaide, South Australia, has sent us the following: —

1. **Koonibba.** Twenty-five Years of Mission-work among Australian Aboriginals. 2 shillings.

Our brethren in Australia were able to observe the twenty-fifth anniversary of their mission endeavor among the natives of Australia. In honor of the occasion this brochure of 89 pages was published. It is richly illustrated, and in an interesting manner it tells the story of the development of the mission and describes its present status. One cannot deny that this mission has been abundantly blessed. The photographs showing the difference in the appearance of the natives before and after their conversion bring home to the reader to how great an extent the Gospel is a civilizing agency. May the divine blessings continue to rest on this mission of the Australian Lutheran Church! A.

2. **The Lutheran Church.** What It Is and What It Stands For. 4 d. per dozen.

This little tract of 12 pages (6×4) is intended especially for Australian people who are not acquainted with the Lutheran Church. It is admirably adapted for this purpose. Here in America, too, it can well be used where outsiders have to be informed of the history and the great doctrines of our Church. A.

Christmas: Hail to the New-Born King! A Christmas service of Scripture-reading, recitation, and song for Sunday-schools. Single copies, 6 cts.; 100, $4.50. (Lutheran Book Concern, Columbus, O.)

Verkuendige seinen Ruhm! Weihnachtsliturgie fuer Sonntagsschulen. Same price and same publishing concern.

Two serviceable Christmas programs, which contain proper Scripture-readings and hymns for the children's Christmas service. MUELLER.

Christmas: Hail to the New-Born King! A Scripture service of Scripture reading, recitation, and song for Sunday-schools. Single copies, 6 cts.; dozen, 60 cts.; 100, $4.50. (Lutheran Book Concern, Columbus, O.)

We wish to draw the attention of pastors, teachers, and Sunday-school superintendents to this new helpful service for Christmas Eve. A.

The Augustana Book Concern, Rock Island, Ill., has issued the following story-books: —

1. **Three Christmas Eves.** A story for children. 30 cts. — 2. **The Pearl and Other Stories.** By *A. L. O. E.* 30 cts. — 3. **Boys and Girls of Ridgeway.** By *Lloyd Logan* (*Virginia Hill Smith*). 40 cts. — 4. **Twilight and Dawn.** A story for children. By *N. Fries.* 30 cts. — 5. **The Haunted Smithy,** and three other stories. By *Betty.* 30 cts. — 6. **Defeat and Victory.** A story for young people. By *C. A. Barth.* 30 cts.

These books suggest themselves as Christmas-gifts for children and young people. They all have illustrations from original drawings or original photographs. The cover design in colors is very attractive. A.

Eclogae Graeco-Latinae Fasc. 17. Altchristliche Literatur des Abendlandes. Ausgewaehlt und herausgegeben von *A. Kurfess.* 80 Pf. (Verlag und Druck B. G. Teubners, Leipzig, Germany.)

While this little brochure of 32 pages is a collection of Latin texts intended for school use, no minister or anybody else need be ashamed of being caught reading and studying it. Here we have selections from Tacitus and Pliny and such early Christian apologists as used the Latin, namely, Tertullian, Minucius Felix, Firmianus Lactantius, and Ambrosius, to represent the prose writers, and a number of Latin hymns to give us an idea of the nature of early Christian poetry. A.

Hymn Stories. By *Elizabeth Colson.* 88 pages, 9¼×6. $1.25. (Pilgrim Press, Chicago.)

The hymns of the Church are receiving more attention of late, also in our circles. Many pastors have devoted some of their Sunday evening sermons to the discussion of the great hymns of the Church, and many teachers are helping their pupils in the study of hymns by giving the stories of authors or interesting items connected with their origin and use. At one of our normal schools, we are told, special efforts will be made to prepare the teachers also along these lines. Now this book comes to our hands from Reformed circles. Its aim is to include a course of hymn study in the Sunday-school curriculum. It gives the study of a hymn for each month of the year, except the twelfth, for which a review program is offered. While the book can probably not be used in our schools and Sunday-schools in its entirety, we would nevertheless recommend it to our pastors and teachers. There is much in it that is worth while, and a wide-awake instructor can readily use the method here outlined to arrange a course of hymn study for his school. W. G. P.

Pastoralblaetter fuer Predigt, Seelsorge und kirchliche Unterweisung. Herausgegeben von *Lic. Erich Stange.* Semiannually, M. 4.25. (Verlag von C. Ludwig Ungelenk, Dresden-Leipzig.)

This monthly, intended for pastors, contains, in the number which lies before us (September, 1926), articles on the following subjects: "Suggestion und Autosuggestion." "Die christliche Wissenschaft im Lichte der Medizin." "Zur inneren Anlage eines Perikopenbuches." Besides, there are given sermons, outlines, and other matters of interest to ministers. A.

The First Page of the Bible. By *F. R. Bettex.* Fifth English edition. 45 cts. (Lutheran Literary Board, Burlington, Iowa.)

Those of our readers who are acquainted with the works of the late Dr. F. Bettex in the German language will recall with a thrill his brilliant monograph, *Das erste Blatt der Bibel.* We are glad to see that the English translation of this admirable treatise is enjoying much popularity. While we cannot in every case agree with Dr. Bettex in his exegetical conclusions, we nevertheless are profoundly thankful for this bright, sparkling defense of the glory of God as it has revealed itself in the creation of the world. A.

One Hundred and One Famous Poems. With a Prose Supplement. By *R. J. Cook*, 301 S. Wabash Ave., Chicago. 25 cts.

This interesting collection of famous poems contains some of the choicest pieces of English and American literature and may be of service to our teachers either in teaching literature in general or in selecting suitable recitations for their classes. Some of the poems are rather long for recitation purposes. The best poets of England and America are represented in this collection. MUELLER.

Putting on Immortality. Reflections on the Life Beyond. By *Clarence Edward Macartney,* Minister of Arch St. Presbyterian Church, Philadelphia. 189 pages, 5½×7½. $1.50. (Fleming H. Revell Company, New York.)

Dr. Macartney has given to his large circle of readers a number of good books, fascinatingly written and fearlessly defending the old faith. His *Parables of the Old Testament* and *Twelve Great Questions about Christ* champion the cause of orthodoxy against modern liberalism and plainly and without reservation acknowledge the truths concerning Christ's deity and the inspiration of the Bible. In the present volume he treats, in his usual gripping way, the Christian eschatological hope and the doctrines which it involves — the resurrection of the body, including the resurrection of the unjust and the state between death and the resurrection, the last Judgment, with the doctrine of future retribution, and then — "At Last!" Not every view expressed will be accepted by the Lutheran reader; nor has the subject been treated better here than we find it discussed in our Lutheran theological literature; but this book is one of the few of modern works which, in outlining the great doctrines of the last things, still follow the Bible and present its doctrines. For this reason we recommend it to our readers. MUELLER.

The Truth about Mormonism. By *James H. Snowden, D. D., LL. D.* 369 pages. $2.50. (George H. Doran Co., New York.)

The Menace of Mormonism. By *A. F. Gray.* 128 pages. 75 cts. (Gospel Trumpet Co., Anderson, Ind.)

Mormonism is still an agency for evil in our country, and constant study of its vicious doctrines and practises, with a view to warn guileless souls against their allurements, is necessary. As Joseph Smith, its founder, claimed to have obtained the "gold plates" of his Bible in September, 1827, a hundred years will have elapsed next year since this pestilential error was given to the world. Both books will give the information which is necessary to understand what Mormonism is. The one by Dr. Snowden is the more scholarly one, while Gray's book points out with greater clarity the menace which Mormonism constitutes to this day. As far as we could verify the historical statements, we found them reliable. In addition, it may be said that both books are written in the spirit of fairness, *sine ira et odio.* Pictures and illustrations are to be found in both books.

MUELLER.

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